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Anything fragrant, as pineapples, etc.; also cakes, native Isneg sweets, on account of their fragrance, lest her weakness increase.

She is also forbidden to eat any kind of fish for three days after the birth of her child If both she and her child have enjoyed good health so far, she is allowed to partake of it, after the third night provided it as cooked outside the house and brought in only art it had cooled down. Should she infringe any of these taboos, she liable to become sick, which in this case is called *madawig*.

All Isneg parents are very anxious to give the head of their babe the right shape: so, if the little poll is much too markedly oblong, the grandmother or, in her absence, any other woman lightly presses on of her heels (*túmań*) against its soft part, on top, while the little patient is sprawling on the floor; this is called *tumńán* (past tense: *sinúmań*; from *túmań*, "heel"; in Iloko, *túmeń* means "knee"). In other places, for instance at Bayag, they use another means in order to make the head of the newborn child nicely round: a small squash, duly hollowed out and thoroughly dried, is placed over it in such a way as to fit it exactly.

The period of confinement differs in duration from place to place, and it probably depends very much on the state of the mother; this is perhaps also the reason why the number of days during which some taboos have to be observed, is not always and everywhere the same. In general, however, it may be said that the period of strict confinement does not go beyond one week; after that time, the mother first does some light chores in and around the house, and later on proceeds to her ordinary duties.

In some places she goes to the river (*mamáwa*) two days after the birth of her child; but usually this necessary formality is performed on the fifth day, even though for the rest she continues to remain at home for a much longer period. At Bayag, for instance, it takes her one month before she is allowed definitely to leave the house and to start cleaning the yard, although she made her ceremonial visit to the river on the usual day, the fifth after her delivery When going to the river the mother protects herself from either rain or sunshine by means of a *sarikaw* (a kind of large round flat hat made from palm leaves) In most places she goes there alone; in Bayag, however, she is accompanied by her husband, who also watches her while at work.

But what happens at the time of that visit to the river? What is meant by *mamáwa*? Here is what was told me by the generality of my informants, including Bayag people: the woman goes to the river

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584 me by the girl herself, and she did not seem to take the whole affair as at all serious; she did not look as if she was inclined to allow the boy to take possession of her heart, let alone of her whole body.

Marriages between grown-up boys and girls that are arranged by the parents without consulting the interested parties, or at least without the said youngsters having taken the first steps in that direction, are much more frequent, and in many cases the young people readily agree, either because they are not so particular about the qualities of their future partner, provided there be one, or because they are otherwise loath to go against the wishes of their elders. But as in the case of infant marriages, objections on the part of either of the two may be sufficient to prevent either the first proposal or all further developments.

The usual way, however, among our Isneg, is that the young man looks for the girl of his choice, wins her consent, and then informs his parents about the matter. After that the elders of both boy and girl take upon themselves the responsibility of all further transactions and ceremonies.

581 832 •826 461 Now what qualities are supposed to make the perfect girl in the eyes of an Isneg boy, or at least what is the boy looking for in the girl to whom he will give his heart? She should be handsome (*napiyá*) of course, which means that her skin should be clean, smooth and light-colored; the darker the uglier, the whiter the prettier, is a common Isneg criterion. If possible she should be fat and plump; in the eyes of an Isneg, lean girls are not the acme of beauty. But all this is only of secondary importance; she should be *nalaggát*, "diligent, active", and that is more necessary than anything else: all other qualities are subordinate to this one, and the most handsome flirt will be discarded at once for a diligent girl, be she ever so ugly and as thin as a bean stalk.

And so also in the eyes of a girl, a boy be he ever so handsome (*natáram*),—a quality which however is never despised, provided it goes together with the most important one,—will never make a desirable husband if he is not *nalaggát*. He must not necessarily be a *mánal*, a brave, but he should love work: that is what counts.

581 171 461 It might be wondered why the question of diligence is by far more important among the Isneg than among other tribes, to whom other qualities look much more valuable. Indeed in Bontok, for instance, at least formerly, a boy would rarely win a girl, if he had not yet shown some sign of courage, either by taking the head of an enemy

THE ORIGIN OF THE ANUS IN THE PEOPLE OF MADATAG

827 In the early days when life was at its beginning,
826 it came about that a man from Madatag met and wooed
● a woman named Pakiyan, who came from another place. They were married and went to live in the husband's house in Madatag.

Pakiyan noticed a strange custom which the people there had. They ate only the vapor which comes off of cooked rice. She became consumed with curiosity as to why they followed this custom. Finally she thought that maybe their bodies were different. So one night, full of curiosity, she went over the body of her husband and examined it. To her surprise, she found that there was no hole where the anus should be.

Pakiyan was very sorry for her husband and wanted to help him. So she took her sharp stick and made an anus for him. In the morning they found that he could now eat just as Pakiyan herself could. The other people saw the husband eating rice and asked Pakiyan how it was done. She told them and showed them how to make an anus.

So now the people of Madatag are just the same as other people.

(This tale must be true for a woman told it to me.)

THE ORIGIN OF FIRE

ooo Lutoy was a hunter. One day he told his wife to prepare tobacco and betel nut. "I am going out today to hunt," he told his wife.

"Here are your tobacco and *buyo*," said his wife.